

THE LAWS OF MENSTRUATION POSTNATAL BLEEDING & DYSFUNCTIONAL UTERINE BLEEDING

BASED ON THE HANAFI SCHOOL OF ISLAMIC LAW



The Laws of Menstruation, Postnatal Bleeding, & Dysfunctional Uterine Bleeding



Based on the Ḥanafī School of Islamic Law

In the name of Allāh,

Most Gracious Most Merciful.

All praise be to Allāh,

Lord of the Worlds,

and peace and blessings be

upon His Messenger Muḥammad,

Mercy to the Worlds

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Please note that this compilation is an incomplete draft and as work progresses it will be available on www.zamzamacademy.com for download.

This work is based primarily on the following Ḥanafī *fiqh* texts: *Nūr al-īḍāḥ, Marāqī al-falāḥ, Ḥāshiyat al-Ṭaḥṭāwī, Mukhtaṣar al-Qudūri, Al-Lubāb fī sharḥ al-Kitāb, Radd al-muḥtār, Al-Durr al-Mukhtār,* along with *Aḥsan al-Fatāwā, The Book of Ṭahāra, Al-Hadiyyatul Linnisā,* among others.

Introduction

Menstruation (*ḥayḍ*), postnatal bleeding (*nifās*) and dysfunctional uterine bleeding (*istiḥāḍa*) all flow from the vagina. Each one is considered different and there are specific rulings related to each of them.

1. Menstruation

1.1. Menstruation (*hayḍ*) is that blood, which the womb of a mature female excretes and that is not the result of any illness, pregnancy, or that is post-menopausal.

1.2. Its minimum duration is three days and its maximum is ten days. A day refers to a 24-hour period. Hence, the minimum menstruation period would be 72 hours.

1.3. Discharge of any color—red, yellow, muddy, green, black, or earthy—which a woman sees in the days of menstrual bleeding is considered menstrual discharge and her menstruation will continue until the discharge is pure white or there is no discharge. Once blood flows onto the external skin of the vagina (i.e., out of the inner lips), *ḥayḍ* commences. This is irrespective of whether it flows out to the outer lips or not. If some cotton, a pad, or a tampon is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no blood is seen on the outside of the cotton, menstruation has not commenced. When blood appears onto the inner lips of the vaginal opening (or on the external visible area of the inserted cotton wool), menstruation will commence from the time the blood is seen.

Example: If a woman inserted a piece of cotton or tissue in the internal vagina at night and in the morning she saw blood on the tissue, menstruation will be calculated from the time she saw the blood.

- It is disliked (*makrūh*) for a woman to use tampons or to insert anything into the inner vagina (*Radd al-Muḥtār*).

1.4. The minimum duration of purity (*ṭuhr)* or duration of cleanliness between two cycles is 15 days. If a woman, after completing her cycle begins to bleed again within 15 days, it will not be considered the start of a new cycle.

1.5. There is no maximum duration for purity. Hence, a woman will remain pure as long as she does not bleed, even if it extends to several months or years.

1.6. If a day or more of purity falls within the ten-day period of menstruation, it will be [treated] as [continuously] flowing blood (*Qudūrī*).

> Example: A woman bleeds for three days and then does not see blood for two days. Then, she bleeds for one day; all six days will be considered menstruation.

1.7. A girl below the age of nine does not menstruate. If such a girl notices blood, it is bleeding due to some illness and will be considered dysfunctional uterine bleeding (*istiḥāḍa*), not menstruation.

2. Prohibitions during Menstruation and Postnatal Bleeding

During the time a woman is menstruating or experiencing postnatal bleeding, the following eight activities are prohibited:

2.1. *Ṣalāt* (ritual prayer).

- It is also not permissible for her to perform a prostration of gratitude (*sajda shukr*) or prostration of recitation (*sajda tilāwa*).

2.2. Fasting—obligatory or otherwise.

2.3. Recitation of even a single verse of the Holy Qur'ān:

- Reading less than a verse without the intention of reciting the Qur'ān is permissible, such as reciting *Al-ḥamudu li 'Llāh* "All praise is for Allāh," with the intention of gratitude or the recitation of *Bismi 'Llāh* "In the name of Allāh," before eating (*Al-Lubāb* 43).

- It is permissible to read a word from a verse (*āyat*) or (according to another opinion) even half a verse, as long as it does not equal a short verse.

- It is permissible to recite a verse or more with the intention of supplication (*duʿā'*). For instance, the entire Sūrat al-Fātiḥa can be recited with the intention of *duʿā'*. Likewise, any other verse or chapter from the Qur'ān can be recited with the intention of *duʿā'* as long as they contain words indicative of supplication—and there is no sin in this.

- If a woman is teaching Qur'ān to students, then it will be permissible for her to spell out the words bit by bit and not recite the entire verse altogether. She can read one or two words at a time, breaking her breath in between.

- It is permissible to take the name of Allah, read *duʿās,* send salutations and blessings (*ṣalawāt*) on the Messenger of Allāh e, to recite prayers of forgiveness (*istighfār*), or any other *dhikr* (remembrance).

2.4. Touching the Qur'ān.

- However, it is permissible to touch the Qur'ān with a covering, such as a cloth sleeve or bag, but not a covering that is permanently attached to the Qur'ān. It is also not permissible to touch the Qur'ān with a portion of one's garment, such as the sleeve or the edge of a dress while one is wearing them (*Sharḥ al-Hidāya of Imām ʿAbd al-Ḥay Lucknawī* 1:212).

2.5. Entering the masjid.

- It is permissible for a menstruating woman to enter a *muṣalla* (temporary place of prayer) or the place where ʿĪd prayer is performed as long as it is not in a *masjid.* The laws regarding the impermissibility of entering the *masjid* are not applicable to the prayer room which is not a Sharʿī Masjid.

2.6. Circumambulation (*ṭawāf*) of the Holy Kaʿba.

2.7. Sexual intercourse.

2.8. Sexual enjoyment from the navel to below the knees of a menstruating woman.

- Therefore, other than intimacy (without a covering) or looking at the above mentioned area, all other types of intimacy and sexual enjoyment are permissible. There is absolutely no problem in the husband and wife eating, drinking, and sleeping together during her menstruation.

3. Ending Menstruation and change in cycle

3.1. A woman's menstruation will end when her bleeding stops and her discharge is clear. At this point, she will perform the ritual purification and perform her prayer if a prayer time has entered.

3.2. A woman's norm in menstruation is determined by the number of days of normal bleeding and the duration of purity she experienced in the previous month.

Example: A woman bled for seven days in the previous month or previous two months and remained free from menstruation for 23 days. Her norm will be considered seven days of menstruation for the following months unless the number of day she menstruates changes.

Note: Many laws of menstruation depend on a woman knowing her norm. It is advisable for a woman to keep track of her cycles as this will be very useful to her in situations involving dysfunctional uterine bleeding.

3.2. A woman whose norm of menstruation is seven days, but in some months after bathing on the seventh day and praying she bleeds again, she will in such cases delay her bath until the end of the *mustaḥab* time of prayer and then take a bath and pray. However, if the bleeding resumes she will not pray. She will do this for each subsequent prayer time until she is certain that her bleeding has stopped.

3.3. A woman whose norm of menstruation is seven days, but one month she happens to stop bleeding on the fourth day. She should begin to fast

and pray. However, it will be necessary for her to delay the prayer until the end of the *mustaḥab* time, and sexual intercourse will remain unlawful for her until she completes seven days, due to the possibility of further menstruation.

3.4. A woman had a habit of three days, but one month continued to bleed after the three days were over. She should not have a purificatory bath or offer any prayer. If she stops bleeding within ten days and ten nights then the prayers for all these days will be excused and she will not have to offer any makeup prayers (*qaḍā*). Her norm will be considered to have changed and all the days will be considered menstruation. However, if she continued to bleed on the 11th day as well, then only the first three days will be considered menstruation, according to her norm, and the remaining days of bleeding will be *istiḥāḍa*. She will have to take a bath and offer the seven days of prayer she missed. The same principal is extended to a woman, who has a norm in her postnatal bleeding.

Ending Menstruation and Sexual Intercourse

3.5. Intercourse is permitted without having a ritual bath if the menstruation ends at ten days and nights (the maximum duration of menstruation) and after having a bath if it ends earlier.

3.6. However, if a woman stopped bleeding before ten days (for instance, on her norm of seven days) toward the end of a prayer time and had enough time to have a purificatory bath and say the opening *takbīr* (*taḥrīma*), then the prayer of that time becomes obligatory upon her and she will have to perform *qaḍā* of this prayer. In that case, intercourse will be permissible without having a bath.

3.7. If she only had enough time to take a purificatory bath and not enough time to dress and say the *takbīr*, the prayer will not be obligatory upon her. In this case intercourse will be permissible only after a bath.

> Example: If a women stopped bleeding at Ẓuhr time with only enough time to take a bath and say the *takbīr,* the Ẓuhr prayer becomes obligatory on her. She has to make it up because she entered into a state of purity within its time. In this case, it is permissible for her to have sexual intercourse without having a bath after the time of Ẓuhr expires. However, if she had enough time to bathe, dress, and complete her prayer before the time of Ẓuhr prayer expired, then it

will be necessary for her to bathe and pray. If she did not pray she will have to make it up later and it will be sinful for leaving it, even though it will still be permissible for her to have sexual intercourse without bathing once the time of Ẓuhr is over. If she did not have enough time to bathe, dress, and at least say the opening *takbīr,* a makeup will not be necessary, and sexual intercourse will only be permissible after bathing.

Note: A woman having enough time to bathe takes into consideration the time taken in removing clothing, performing the obligatory (*farḍ*) components of a ritual bath, dressing and saying the *takbīr.* Also, it is recommended to take a bath before having sexual intercourse even in those cases where bathing is not considered necessary.

3.7. If the bleeding ceases at mid-morning, intercourse is permitted after she has had a purificatory bath. If she does not perform a purificatory bath, then intercourse is unlawful until the time of the Ẓuhr prayer expires. In this case she will be considered sinful for missing the Ẓuhr prayer.

3.8. If her menstruation was for a full ten days and ten nights and she stopped bleeding at the end of a prayer time with only enough time to say *Allāhu Akbar* and there was not sufficient time to bathe; the prayer will still become necessary upon her. She will make it up after bathing.

4. Fasting

4.1. If a woman stopped bleeding at night in Ramaḍān after ten days of menstruation, she will have to fast that day, even if she stopped menstruating just a minute before dawn.

4.2. If she stopped bleeding in Ramaḍān during the day, it will not be proper for her to eat or drink for the rest of the day. It is necessary for her to behave like a fasting person until sunset, even though it will not be considered a fast for her, and she will have to make up it up later. This is different from the day her menses begin—it is permissible for her to eat and drink on that day and on all the days she is not fasting.

4.3. If she stopped bleeding at night in Ramaḍān within ten days, and she had time in which she could at least take a purificatory bath and say

the *takbīr*, then she will have to fast that day. If she ends her menstruation with less time than this, she will not fast that day, but will have to abstain from eating, drinking, and sexual intercourse until after sunset. She will be obligated to make up the fast after Ramaḍān.

4.4. If she had the time, but did not take a bath, then she will still fast that day, and take the bath as soon as possible and perform the Fajr prayer.

4.5. A menstruating woman or one who has experienced child birth must make up any fasts that were missed. However, she is not obligated to offer the missed prayers.

5. Miscellaneous Rulings

5.1. If a woman begins to bleed while offering her *farḍ* prayer, the *ṣalāt* will become invalidated and she will not have to make it up later. However, if she was offering an optional or *sunna* prayer, it will be invalidated and *qaḍā* will be necessary after completing her menstruation.

5.2. If she begins to bleed while fasting, that fast will break, and she will have to make it up later. This applies both to an obligatory or optional fast.

5.3. If she begins to bleed at the end of a prayer time and had not offered her prayer yet, she will not perform that prayer and will not have to make it up. The principal to remember in this case is that the woman's condition at the end of the prayer time is taken into consideration.

5.4.. During menstruation, it is recommended (*mustaḥab*) for a woman that she perform ablution at the time of prayer, sit where she normally prays, and engage herself in the remembrance of Allah, the Most High, so that she does not lose the habit of praying or become lazy.

5.5. If bathing was necessary on a woman due to sexual intercourse or waking up from a wet dream, but before she could have a bath, her menstruation began, she is not obligated to have a bath until her menstruation is over. And in that situation, one bath will suffice for both conditions.

5.6. It is disliked (*makrūh*) for a menstruating woman to bathe a dead person.

5.7. If she hears a verse of prostration (*sajda tilāwa*) during menstruation, prostration is not compulsory for her.

6. Laws of Dysfunctional Uterine bleeding (istihāda) and the Excused person

The blood of *istiḥāḍa* is that blood which a woman sees for less than three days or for more than ten days, i.e. beyond the maximum of menstruation, or for more than 40 days after child-birth (*Qudūrī*). Dysfunctional uterine bleeding falls into the same category as that of other problems which make it difficult to retain the ablution (chronic annulment of *wudū'*), such as the continuous passing of gases or intermittent drops of urine. Anyone suffering from such problems normally falls into the category of the excused person for whom there are special laws for *wuḍū* and prayer. These will be mentioned hereunder.

6.1. A woman suffering from dysfunctional uterine bleeding or has difficulty retaining her ablution will perform ablution for the time of each obligatory prayer. And, with that *wudū'* it is permissible for her that she prays as many obligatory or optional prayers as she desires during that prayer time.

6.2. The ablution of such a person will not be considered nullified with the recurrence of that ailment which prevents them from maintaining the *wudū'*. However, the *wudū'* will be nullified with all other nullifiers and with the expiry of the prayer time.

> Example: A woman is considered an excused person due to the chronic passing of gas. If during the prayer, she passes gas, her *wudū'* will not be nullified. However, if she laughs aloud during the prayer or vomits, her *wuḍū'* will be considered null.

6.3. A person only qualifies as an excused person (i.e., one suffering from chronic annulment of *wuḍū'*) when the problem remains for the complete duration of an obligatory prayer time in a way that the person cannot perform the ablution or prayer without its absence.

6.4. The condition for the continuation of this excused state after it has been established is that the problem reoccurs at least once during every subsequent prayer time. One no longer remains in this state when the complete time of an obligatory prayer lapses without the problem occurring even once.

6.5. It is necessary for one suffering from the chronic annulment of *wudū'* to change one's clothing if they become impure. This is provided that after changing one's clothes, one can complete ones prayer before the clothes

become soiled again. If this is not possible then one can pray with the soiled clothing.

6.6. If a woman suffering from dysfunctional uterine bleeding forgets the number of days of her normal menstruation cycle, but remembers when it occurred each month, she will abandon her prayer for three days from the first day when her menstruation normally occurs. Regarding these three days she can be sure that they are menstruation. For the following seven days, she shall perform a *bath* for each *ṣalāt,* because of the uncertainty of whether it is dysfunctional uterine bleeding or menstruation. She will also perform with every prayer, a makeup of the previous prayer during these seven days because of the uncertainty of exactly when she became pure and the possibility of her menstruation having ended after the previous *farḍ* prayer. Then, for the following 20 days she shall perform ablution for each prayer—this can be regarded as her purity period. It is lawful for her in the period of purity to have sexual relations with her husband.

6.7. If she can recall the number of days, for example, three, but not when it occurred, then she shall pray for three days from the beginning of the month with a fresh ablution for each prayer because of the uncertainty of whether she is in menstruation or purity. Then, for the following 27 days she shall bathe for each prayer because of the possibility that she may have finished her menstruation at any hour during those days. She should also perform with every prayer a makeup of the previous prayer for the same reason as above.

6.8. If a girl experienced continuous bleeding at the age of nine, her menstruation will be considered to have begun. From each month ten days of bleeding will be her menstruation and the remainder will be dysfunctional uterine bleeding.

7. Postnatal Bleeding (Nifās)

Nifās is the blood which exits from the womb following child-birth.

7.1. There is no limit for the minimum duration of postnatal bleeding—it can last for a day or even less, but its maximum duration is 40 days. Whatever exceeds 40 days is considered dysfunctional uterine bleeding.

7.2. It is obligatory for a woman to bathe when her postnatal bleeding stops. She does not have to wait for 40 days to elapse.

7.3. If bleeding exceeds 40 days for a woman who has given birth before and thus has a bleeding norm, for example, 23 days, she will consider her previous habit of 23 days as postnatal bleeding and the remaining days will be regarded as dysfunctional uterine bleeding. Therefore, she will have to make up the prayers and fasts for the last 17 of the 40 days. If she did not have a previous norm, then the 40 days will be regarded as postnatal bleeding.

7.4. If after the birth of the child no blood comes out at all, even then it will be necessary to have a bath after the delivery.

7.5. A woman gave birth to twins; her postnatal bleeding will begin after delivery of the first child.

7.6. The bleeding of a pregnant woman is considered dysfunctional uterine bleeding.

7.7. The bleeding of a woman during child-birth before the emergence of half the child is still considered dysfunctional uterine bleeding. However, once more than half of the child comes out, any bleeding thereafter will be regarded as postnatal bleeding. This will be up to 40 days as mentioned above.

7.8. During labor, if a woman is conscious, she is still required to offer her prayer. If she cannot offer it with the normal postures, she will perform it with gestures (*ishāra*). However, if, by engaging in prayer, she fears for the life of the child, she can delay her prayer.

7.9. Bleeding that follows a miscarriage of a fetus that has some limbs formed (usually after four months into the pregnancy, but could occur earlier) will be regarded as postnatal bleeding.

7.10. If no limbs have formed on the miscarried fetus then the bleeding that occurs after the miscarriage will only be considered menstruation if 15 days have lapsed since her last cycle. The bleeding should also continue for at least three days. If these conditions are not present, it will be considered dysfunctional uterine bleeding.

Fatwa on the Different Types of Discharge

by Shaykh Abdur-Rahman ibn Yusuf

In the name of Allah, the Inspirer of truth.

There is a difference of opinion among the scholars concerning cervical mucus or vaginal discharge. According to Imam Abu Hanifa, because its origin is the cervix, which is the *farj dakhil* in Arabic, it is not considered impure, as long as it is not discolored, and therefore, does not break the *wudū'*. According to his two students, Imam Abu Yusuf and Imam Muhammad, it is impure, regardless of its color, and will break the *wudū'*. Hence, there is a difference of opinion.

Some of the later scholars based the rulings on the first view and others based it on the second view.

If a women experiences excessive discharge, she should avail the first opinion which does not consider the discharge to be impure. Hence, she will not need to renew her *wudū'* each time the discharge occurs. However, if the discharge does not occur frequently, it is preferable to renew the ablution and follow the path of precaution.

Similarly, it is preferred that a woman wash those garments that have been affected by the discharge. However, if she is unable to do so, she can avail the more lenient option.

This is all concerning the discharge which is not discolored. As for that discharge which is discolored due to Candida or any other ailment, or that discharge which is from excitement; these are considered impure by all and nullify the *wudū'*. Hence, washing and renewing the *wudū'* are necessary.

As for ejaculatory fluid, ᶜAllāma Ibn ᶜĀbidīn describes it as follows: "If it is watery yellow then it is the ejaculatory fluid of women" (*Radd al-Muḥtār* 1:111). It has also been reported to be milky in color and ranging in its thickness and odor based on a woman's diet, overall health and the phase she is experiencing within her menstrual cycle.

However, to conclude, any liquid released when feeling sexual pleasure, and more conclusively upon orgasm, regardless of its color or whether it runs down the leg or not, will be impure.

And Allah knows best.

Abdur-Rahman ibn Yusuf

Appendices

11. Puberty

11.2. A girl is said to be mature if she experiences any of the following:

11.1. The monthly menstruation after the age of nine years.

11.2. She has a wet dream in which she ejaculates.

11.3. She becomes pregnant.

11.3. If none of the above take place, then when a girl reaches the age of 14 years and seven months, the equivalent of 15 Islamic years, she will be regarded as having reached the age of puberty. This is by default.

11.4. On reaching the age of puberty, all of the injunctions regarding prayer, fasting, etc., will become obligatory on her. She will now be responsible for her actions.

11.5. If a girl attains puberty before the age of 14 years and 7 months and experiences a wet dream, it will obligatory on her to have a bath.

8. Ghusl (Bathing)

The following acts necessitate the performance of *ghusl.*

8.1. The insertion of the head of the penis (circumcised portion) or a portion equivalent to it of a cut penis into the vagina or anus of a living person (even though unlawful).

8.2. When a person recovers from intoxication or regains consciousness and finds wetness that he believes is sperm.

8.3. The ending of menstruation.

8. 4. The ending of postnatal bleeding.

Even though the aforementioned things may have occurred prior to embracing Islam, bathing will still be necessary.

9. Things that do not necessitate a ritual bath (ghusl)

The following do not necessitate *ghusl,* but may necessitate ablution.

9.1. The emission of pre-ejaculatory fluid and normal vaginal discharge (see note on discharge above).

9. 2. Experiencing an erotic dream but finding no wetness upon waking up.

9. 3. The insertion of a penis wrapped in some material that prevents sexual arousal.

9.4. After the use of a suppository.

9.5. Inserting a finger or something similar into the vagina or anus.

9.6. Incomplete penetration of a virgin in a manner that she does not break her hymen and provided that one does not ejaculate. Her hymen remaining intact means that the head of the penis did not enter into the inner vagina.

9.7. A ritual bath is not obligatory on a woman who experiences a wet dream during postnatal bleeding. A single purificatory bath upon the termination of the bleeding will suffice for both the wet dream and postnatal bleeding.

10. The Integrals of Ritual Bath (Ghusl)

10.1. The rinsing of the mouth.

10.2. The rinsing of the nose.

10.3. To pour water over the entire body.

10.4. To wash the inner part of the navel.

10.5. To wash the inside of (i.e., have water reach) any opening in the body that is not sealed, for instance, the ear-piercing.

10.6. A man should undo the plaits of his hair, so that water reaches each strand, even if the water is able to reach the roots. A female is exempt from undoing her braids as long as the water reaches the roots of her hair.

10.7. To ensure that water reaches to the skin underneath the beard, moustache and eyebrows.

10.8. To ensure that water reaches the external part of the vagina (i.e., into the outer lips).

11. How Much Impurity is Excused?

11.1. If impurity is equal or less than the area of a *dirham* (approximately 4cm in diameter) from *najāsa ghalīẓa* (strong filth like human urine, blood, and wine), it is excused. However, when the amount reaches a *dirham* it is excessively disliked (*makrūh taḥrīmī*) to pray in such clothing or with this amount of impurity on the body. If it is less than a *dirham* then it is lightly disliked (*makrūh tanzīhī*).

11.2. What covers less than a quarter of a cloth or the body from *najāsa khafīfa* (light filth) is also excused, but better to remove.

11.3. Splashes of urine that are equal in size to the heads of needles are also excused.

11.4. If a bed or dirt that is soiled by *najāsa* becomes wet due to the sweat of a sleeping person, or due to wet feet, and thereafter traces of *najāsa* appear upon one's body or feet then one's body or feet will be considered impure. If there is no trace they will not be considered impure. Similarly, a dry pure cloth does not become impure when wrapped in a wet impure cloth which does not drip if wrung.

11.3. A wet cloth does not become impure when spread upon impure dry earth, which becomes moist through the wetness of the cloth, unless traces of the *najāsa* are visible in the cloth. Nor does a cloth become impure after being afflicted by a wind which has blown over some *najāsa,* unless traces of the *najāsa* are visible in the cloth.

11.4. An object which has on it visible *najāsa* (i.e. what remains visible after drying), will become pure by the removal of the *najāsa.* This washing need only be performed once according to the soundest opinion. If it is difficult to remove the *najāsa,* then there is no harm if traces remain.

11.5. An object that has on it invisible *najāsa* (which can no longer be seen upon drying) should be washed thrice and wrung after each washing. On the third time, one should wring it so thoroughly that all water ceases to drip. If the cloth is thin or of a delicate nature then one is not required to exert one's total strength.

> Note: *Najāsa* is removed from a cloth or body by water or any liquid that removes *najāsa* such as vinegar or rose water.

11.6. *Khuffayn* (leather socks) and non-porous materials become pure when wiped with earth or soil, provided the *najāsa* is solid, even though it may still be wet. A sword or similar items may be purified by wiping the *najāsa* away with soil or a cloth.

10.7. When the traces of *najāsa* have disappeared from the earth and the earth has dried, then *ṣalāt* is permissible upon it, while dry ablution (*tayammum*) is not. By the earth drying, what is upon it also becomes pure, such as a tree and standing grass. An impure cloth if washed under a flowing tap is not required to be washed or wrung thrice, provided that the water used is equivalent to what would be generally used if it was washed thrice.

11.8. *Najāsa* becomes pure when it is molecularly transformed into something else, like turning into salt or upon being burnt and becoming ash, because its true nature has changed. An example is grape juice which has changed into wine, thus becoming impure, and then changed into vinegar, becoming pure again.

12. The Seminally Defiled State (Janāba)

Similar to the prohibitions of menstruation, five acts become unlawful for a man or a woman when they are in a seminally defiled state (*janāba*—major ritual impurity). Most of the details applying to the acts in menstruation will also apply here.

12.1. *Ṣalāt* (ritual prayer).

12.2. To touch or recite the Qur'ān

12.4. To enter into a mosque

12.5. Circumambulation of the Holy Kaʿba.

13. Minor ritual Impurity (Hadath)

Three acts are unlawful for one in minor ritual impurity (*muḥdith*—one without ablution):

13.1 *Ṣalāt* (ritual prayer)

13.2. Circumambulation of the Holy Kaʿba

13.3. Touching of the Qur'ān.